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Lexicographical and Grammatical Notes on the Svapnavāsavadatta of Bhāsa.—By Dr. CHARLES J. OGDEN,
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The following notes on the language of the *Svapnavāsavadatta* contain the gleanings in the fields of lexicography and grammar obtained in a preliminary reading of this play in preparation for a more thorough study of the recently discovered works of Bhāsa. Included are: (1) all words or significations (marked °) not contained in either the smaller or the larger St. Petersburg lexicons (cited as pw. and PW. respectively); (2) all words or significations (marked *) cited only from Sanskrit lexicographers; (3) a few other words or meanings worthy of notice. Words occurring in the Prākṛit portions of the text have been included when the Sanskrit form can be inferred with certainty, since the difference between the Śāurasenī Prākṛit and the Sanskrit in the dialogue of the Indian drama is in the main phonetic and not lexical. A few grammatical peculiarities of the Sanskrit text only have been noted in conclusion, as the more or less corrupt state of the Prākṛit passages requires further and closer examination. References are to the pages and lines of the edition of the play in the Trivandrum Sanskrit Series, No. XV (ed. Gaṇapati Śāstrī, Trivandrum, 1912).

°*akalyavarta* [Pkt. *akallavatta*] (29, 12): 'without breakfast'. Cf. *kalyavarta*, which is cited, in the sense of 'breakfast', from lexicographers only.

°*akṣetravant* (10, 9): 'uncultivated'. Cf., however, 2. *akṣetra*, and Wackernagel, *Altindische Grammatik*, II, 1, § 53b.

°*adākṣīnya* [Pkt. *adakkhiṇṇa*, v. l. *adidakkhiṇṇa*] (41, 15): 'impolite', 'inconsiderate'. Cf. *adākṣīnya*, 'incivility', in Monier-Williams, *Sanskrit-English Dictionary*, new ed.

adhikaraṇa (74, 10): 'witness to a legal transaction' (collective). Cf. the meaning 'court of justice', cited from *Mṛcchakatikā* and *Kādambarī*.

anahanikāra [Pkt. *anahanikāra*] (43, 3): 'without conceit'. Only as substantive in pw., *Schluss der Nachträge*.

**anirjñāta* [v. l. *avirjñāta*] (3, 1): 'unrecognized'. For *jñā + nis*, PW. and pw. cite Vedic examples only. Cf., below, *dhū + ava*, occurring in the same passage.

**abhilāṣitva* (5, 5): 'desirousness'.

**avidhavākaraṇa* [Pkt. *avihavākaraṇa*] (27, 3): 'not-widow-making', name of an herb used in the bridal wreath. Cf. *sapatnīmardana*, below.

**ādeśika* (5, 2; 76, 14): 'soothsayer'. Cf. *ādeśin* 2., 'astrologer', cited only in PW. from Hemacandra, *Abhidhānacintāmaṇi*, 482.

**ālambaka* [Pkt. *ālambaa*] (31, 13): 'string' (of pearls).

**āsavadattā* (1, 7): 'intoxicated woman'. Regarding the formation of the compound, cf. Wackernagel, *Aind. Gr.*, II, 1, § 116a.

**ujjayinīya* [Pkt. *ujjaiṇīa*] (20, 4; 21, 8; 72, 11): 'of Ujjain'.

**ṛjvāyata* (36, 9; 52, 12): 'stretched straight'.

**kākodara* [Pkt. *kāo(d)ara*] (52, 10; 53, 1): 'snake'. Also in *Harṣacarita*, p. 125, 2 (Bombay ed., 1892).

**grāmiky* [*grāmikaroti*] (2, 12): 'to make vulgar', 'to profane'.

ghātay + abhi [*abhighātayitum*] (60, 8): 'to smite'. Only the past participle *abhighātita* is cited in PW. and pw.

**jūṣ* [*jūṣitam*, but v. l. *dūṣitam*] (71, 3): 'to injure'. Cited only from *Dhātupāṭha*.

dāruparvata(ka) [Pkt. *dārupavvadaa*] (36, 5): name of a pavilion, adorned with frescoes, in the palace gardens. Cited only from *Veṇṣaṁhāra*.

dhar [*dhārayatu*, and Pkt. *dhāredu*] (69, 5; 44, 3): 'to bear up', 'to endure' (intransitive).

dhū + ava [*avadhūyante*] (3, 1): 'to drive away'. According to PW., only the gerund and the past participle are found in classical Sanskrit. Cf., however, *dhū + vyava*. Can this passage, *evam anirjñātāni dāvatāny avadhūyante*, be a Vedic reminiscence?

pad + abhyava [*abhyavapattukāma*] (12, 4): 'to rescue'. Cited only in pw., *letzte Nachträge*, from *Rāmāyaṇa* (Bombay ed.).

paryavasthāna [Pkt. *payyavatthāna*, v. l. *payyavatthāvaṇa*] (22, 10): 'cheerfulness', 'encouragement'. Cf. *sthā + paryava*.

**purobhāgitā* [Pkt. *purobhāḍā*, omitted in one Ms.] (40, 15): 'importunateness'. Cf. *purobhāgin*.

prṣṭham [v. l. *dhṛṣṭam*] (2, 2): 'backwards' (adverb).

prāvaraka [Pkt. *pāvaraa*] (55, 8): 'cloak'. Cf. *prāvāraka*.

proṣitabharṭṛkā (7, 14): 'woman whose husband is on a journey'. Generally used as a technical designation of a kind of heroine; cf. P.W., s. v., and *Bhāratiyanāṭyaśāstra*, 22, 205 (ed. Śivadatta and Parab, Bombay, 1894).

**maṇibhūmi* [Pkt.] (25, 11): 'floor inlaid with precious stones', 'mosaic'.

yoga (64, 16): 'stringing', 'tuning' (of a lute), in the compound *navayoga*, 're-strung'.

°*lī + pariṇi* [Pkt. *pariṇīṭa*] (38, 6): 'clung to'.

vātaṣoṇita [Pkt. *vādasonida*] (29, 9): 'rheumatism', 'gout'. Cited only from medical works.

°*vyapaśrayaṇā* [v. l. *vyapaśrayaṇā*] (8, 3): 'confidence', 'reliance'. Cf. 1. *vyapaśraya*.

°*śiropadhāna* (53, 7): 'head-cushion', 'pillow'. For *śira-* instead of *śiraḥ-* as first element of a compound, cf. Wackernagel, *Aind. Gr.*, I, § 268, or II, 1, § 26 b.

°*śīrṣābhighāta* (53, 7): 'headache'.

°*sadākṣiṇya* [Pkt. *sadakkhiṇṇa*] (42, 1, &c.): 'polite', 'considerate'. Cf. *adākṣiṇya*, above.

°*sapatnīmardana* [Pkt. *savattimaddana*] (27, 6): 'co-wife-destroying', name of an herb used in the bridal wreath. Cf. *avidhavākaraṇa*, above.

**samudragrha(ka)* [Pkt. *samuddagihaka*] (49, 3, &c.): 'bathroom with shower'.

°*samudvahana* (64, 8): 'raising'. Cf. *samudvaha* in Monier-Williams, *Skt.-Engl. Dict.*, new ed.

°*saviśrama* (14, 12): 'relaxed'.

sākṣimant (74, 9): 'before witnesses'. Cited only from *Yājñavalkya*, 2, 94.

°*sāśrupāta* (46, 11; and Pkt. *sassupāda*, 45, 12): 'wet with tears'.

sthāpanā (2, 4): 'induction' (of a drama). The *sthāpaka*, 'assistant to the *sūtradhāra*', appears in the induction of the *Karpūramañjarī* (cf. Konow's comment in the edition by Konow and Lanman, p. 196, Cambridge, Mass., 1901), and is mentioned in the *Bhāratiyanāṭyaśāstra*, 5, 150—156 (ed. Śivadatta and Parab), and in the *Daśarūpa*, 3, 2 (ed. and tr. Haas, New York, 1912). Cf. also Lévi, *Théâtre Indien*, I, pp. 135, 379; II, p. 66.

svatā (5, 5; 68, 14): 'loyalty', 'devotion' (construed with locative).

The following nominal forms are also worthy of mention.

adeśakāla [*katham adeśakālo nāma*] (62, 10): 'wrong place and time', a masculine singular dvandva, also in Prakrit in the preceding line, and cf. Pkt. *Govālaa-Vālaa* (69, 15): 'Gopālaka and Pālaka'. Cf. Wackernagel, *Aind. Gr.*, II, 1, § 70.

pārṣṇī [nom. *pārṣṇī*] (60, 12): 'rear of an army', rarer form of *pārṣṇi*.

yudh [*mahārṇavābhe yudhi*] (61, 4): 'battle', masculine!

In verbal forms the confusion of voices is a noticeable peculiarity. Thus we have the active used for the middle in *āprechāmi* (15, 10): 'I bid farewell'; *utkaṇṭhiṣyati* (16, 3): 'she will desire'; *samarthayāmi* (51, 14): 'I regard'. On the other hand, the middle occurs where the active would be normal in *kathayisye* (43, 7): 'I will tell'; and in *śliṣyate* (4, 9): 'it adheres' (perhaps passive). An anomalous middle form *dharate* (58, 13): 'she lives', is found instead of the usual passive *dhriyate* (cf. also Pkt. *dharai*, 13, 6); and a passive *ruhyate* (69, 10): 'it grows', seems to have been formed on the analogy of *chidyate* immediately preceding in the same stanza.